

3-1966

## Herald of Truth Magazine: March

Herald of Truth

Follow this and additional works at: [http://digitalcommons.acu.edu/hot\\_docs](http://digitalcommons.acu.edu/hot_docs)

---

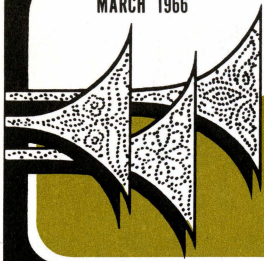
### Recommended Citation

Herald of Truth, "Herald of Truth Magazine: March" (1966). *Herald of Truth Documents*. Paper 204.  
[http://digitalcommons.acu.edu/hot\\_docs/204](http://digitalcommons.acu.edu/hot_docs/204)

This Article is brought to you for free and open access by the Herald of Truth Records at Digital Commons @ ACU. It has been accepted for inclusion in Herald of Truth Documents by an authorized administrator of Digital Commons @ ACU. For more information, please contact [dc@acu.edu](mailto:dc@acu.edu).



MARCH 1966



# Herald of Truth

M A G A Z I N E

A Monthly Report on Radio and Television Programs Produced by  
Highland Church of Christ • Abilene, Texas



L. ARNOLD WATSON

601 7th Street  
North by, Ontario  
Canada  
January 30, 1966

Highland Church of Christ  
Abilene, Texas

Dear Sir/Madame:

Please, send me the lesson copy on "vision station, and I am deeply touched by Mr. Satter.

Your kind consideration is appreciated.

FEB

#5

Dear Sirs

Upon request of information about your course.

My new Church Minister suggested I write you.

I would like any information you could send me to your study course.

It will be very helpful in learning from you.

In Christ I am

Your truly

P.O. Box 26  
Seldon, Iowa Dist  
Newfoundland  
Canada  
January 30 '66

Church of Christ  
Texas

Dear Sirs, I have been watching your program on the Holy Spirit. I would like to receive your Free Bible Course.

Yours truly  
Willbert

Feb 7-66

Feb 7-66

Feb 9 1966

New Highland  
Abilene

I listen  
your  
radio



Mr. W.  
213 2  
John

213 Lexington  
Jackson, Miss  
February 6, 1966

FEB 9 1966

Antony:  
Although I am a Baptist, I listen to your services on Sunday night. It seems to me that basically the beliefs of our two faiths are very similar. We both believe in Jesus Christ. I would like to see your Bible course.

Your sermon presented on the 12th, Sunday, February 7, 1966, on "Bible - Home and Family," was very timely, and I have always been a contributor to assist you in your work.

Highland Church of Christ  
Abilene, Texas  
Feb 7 1966

Dear Sir,  
I have small me  
your Bible course



# Realizing Opportunities

By W. F. Cawyer

From every direction, at home and abroad, words of encouragement are coming to us about the reception to Herald of Truth radio and television programs. There is definitely an awakening among our brotherhood to the power of radio and television.

More churches, more individuals are becoming interested in worldwide evangelism and are

willing to share in order that men and women living in darkness today may hear men discuss God's eternal truths.

It is marvelous what is being accomplished today. We are reminded of the Biblical expression, "my word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

We are seeing this truth, because people are obeying the gospel. They are returning to their first love, and my brethren are being encouraged all over the country because of what they see and observe is being done today in spreading the gospel through radio and television.

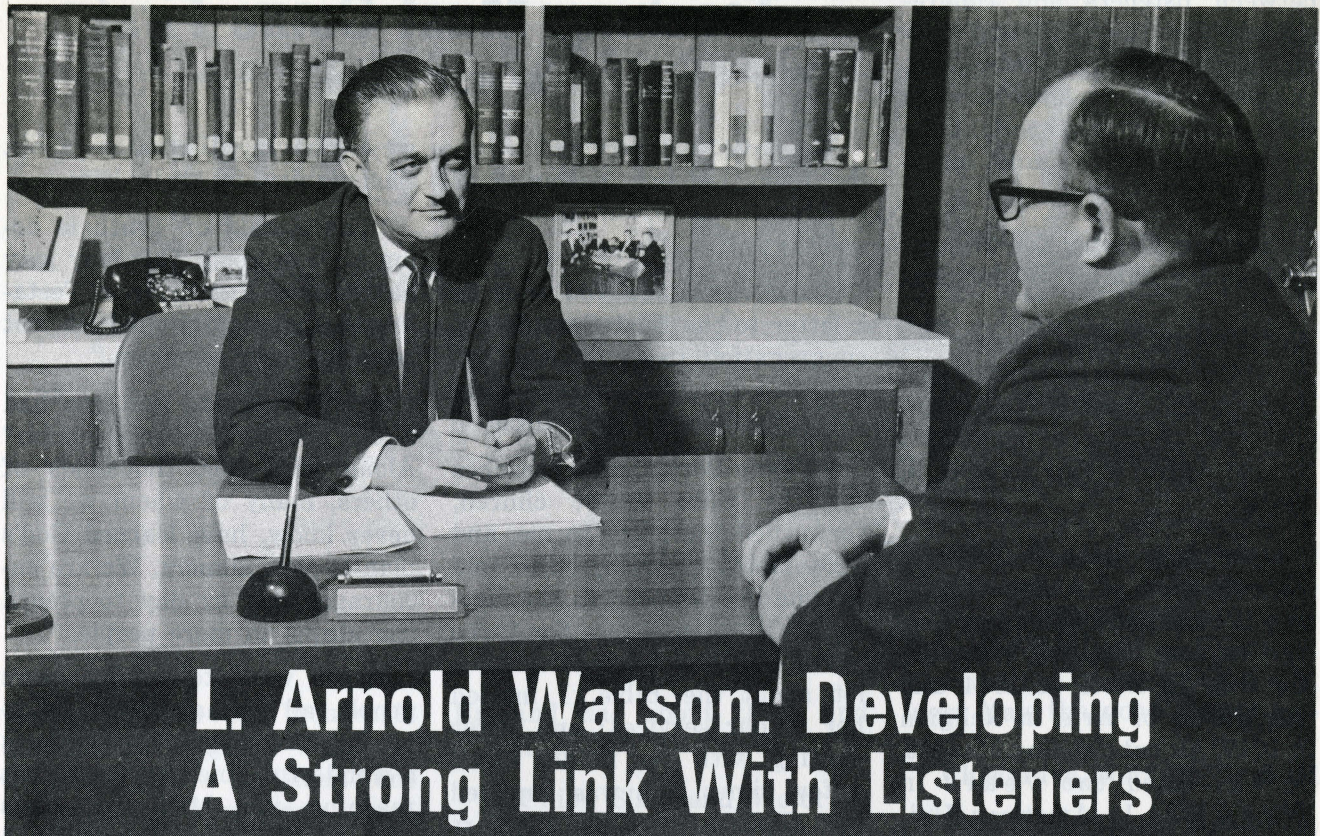
Here it is! Christians everywhere have a great opportunity. We desperately need to take advantage of it, because the day may come when we will be denied this blessed privilege. Pray that God may continue to use television and radio to carry His word; and pray for the success of this program, and work as we pray.

## Feeding His Sheep

As we go to press, we are encouraged by the good report sent by Lawrence (Bud) Stumbaugh of Homewood Church of Christ, Birmingham, Ala. This good church, during 1965, contributed \$90 per week to support the Herald of Truth television and radio programs. The elders have now placed the Herald of Truth in their 1966 budget for \$135 per week.

## About the Cover . . .

L. Arnold Watson, new Follow-Up Coordinator for Herald of Truth programs, directs correspondence with listeners who write for information or copies of lessons presented on television and radio.



L. Arnold Watson: Developing A Strong Link With Listeners

L. Arnold Watson, new Follow-Up Coordinator for Herald of Truth programs, will center his attention in the coming months on improving and developing all phases of follow-up and follow-through correspondence and contact with respondents to the radio and television programs.

"We are going to examine every facet of our work and make each part as effective as possible, remembering that our follow-up and follow-through efforts, like the entire Herald of Truth program, are aimed at reaching and ultimately converting every individual we meet," Mr. Watson said.

"Listener motivation will be of primary concern," he said. "We are going to investigate additional ways to get people to write to us or contact local congregations."

Contacts with listeners will be broadened and deepened through personal correspondence

with Mr. Watson and E. R. Harper, former Herald of Truth radio speaker.

"In addition, we are going to determine the different needs of our listeners and design Bible correspondence courses that will be relevant to their situations," Mr. Watson said.

"We will be investigating methods that have been successful in past programs and constantly searching for new means of contact and follow-up," he said.

Personal follow-through efforts will be expanded to include promotion of planning, research and training of personnel by local churches to assist in an effective contact program.

A series of training lectures for personal workers is being developed to assist congregations in promotion of radio and television audiences, local correspondence and individual contact efforts.

"Experience gained through the Herald of Truth will be shared with congregations so that all our efforts might be more effective," Mr. Watson said.

"It is especially important that we have discussions of personal experiences in dealing with people of different beliefs, so that Herald of Truth workers and local Christians might learn from each other," he said.

"There is no competition between the Herald of Truth programs and the evangelistic efforts of congregations. We are all working for the expansion of the kingdom of God and our work will be to upgrade the efficiency of the Herald of Truth and to encourage local contact programs.

"We must all realize the urgency of contacting interested persons. A more meaningful rapport needs to be established

## HERALD of TRUTH Magazine

Published each month in the interest of world-wide radio and television evangelism. Each issue contains the sermons broadcast on the nation-wide facilities of the Mutual Broadcasting System, the American Broadcasting Company, and many independent stations.

MARCH, 1966 ABILENE, TEXAS VOL. XIV, NO. 3

## IN THIS ISSUE

### NEWS HIGHLIGHTS

Teaching by W. F. Cawyer	2
New Stations	2
One Year on Radio London	3
Special Workers Support Programs	4

### SERMONS

Is the Church Important?	6
The Church of the Bible	9
The People of God	12
The Church One Does Not Join	15

### STATION LOGS

Television	5
Radio	18-19

## W. F. CAWYER, Editor

The Herald of Truth Magazine is a monthly publication of the Church of Christ, S. 5th and Highland, Box 2439, Abilene, Texas 79604. This magazine and the radio and television programs bearing the name, HERALD OF TRUTH, are under the direction and supervision of the elders of the Highland congregation.

This publication is mailed free to anyone requesting a copy, and also to each contributor of \$2.00 or more to the international radio and television program.

Second Class postage paid at Abilene, Texas 79604.



between listeners and congregations and the radio and television programs, in order that the proper relationship between each man and God might be promoted, achieved and maintained," he said.

Program director for evangelism at the exhibit of churches of Christ at the New York World's Fair before joining the Herald of Truth programs, Mr. Watson also directed the selection and training of personnel for the World's Fair exhibit in 1964.

A native of Idaho, he received his education at Abilene Christian College and Pepperdine College in Los Angeles, receiving his B.A. in Bible in 1944 and the Master of Arts in Religion in 1949. An outstanding student, he was listed two years in "Who's Who In American Universities and Colleges."

He has served as minister of churches in Twin Falls and Jerome, Idaho; Alturas, Anaheim and Long Beach, Calif.; Abilene, Tex.; Dearborn, Mich.; and from 1957 through 1964, the Highland Street Church of Christ in Memphis, Tenn.

Listed in "Who's Who in Tennessee," Mr. Watson is a noted writer as well as an evangelist and serves as a contributing editor for the "Christian Bible Teacher," "Minister's Monthly" and "Power For Today" magazines.

Mr. Watson is married to the former Ruby Mae White of Abilene and has five children: Lawrence, 26, an accountant in Nashville, Tenn.; Lorin, 25, a senior Bible major at Abilene Christian College; Mrs. George (Dee Ann) Ezell, Jr., 23, of Louisville, Ky.; Linda, 19, a junior at David Lipscomb College in Nashville; and Jerre, 16, a junior at Abilene High School.

## Teaching Must Come First

By W. F. Cawyer

We have just received a letter from Delbert McKenzie of Columbus, Ohio, in which he states:

"Some time ago you sent us a letter to the East Gate Street congregation in Columbus that you had received from a lady inquiring about the church.

"Wayne Porter, who preaches for the Gate Street church, forwarded the letter to me, and I contacted the lady. She told me she had listened to the Herald of Truth program for three years and had learned quite a lot about the Bible. I invited her to our services; and, after visiting with her in her home a few times, she was baptized into Christ.

"Her husband is now attending our services regularly, and

we are having discussions about Christianity in their home.

"The Herald of Truth is doing a lot of good. This lady may have never known New Testament Christianity had it not been for your program."

Aren't you glad that you had a part in this lady's conversion? Along with her, thousands of others, many of whom we will never know, have learned God's plan to save sinners. We are encouraged day by day to preach the gospel to more people.

If we want to baptize more people, all we have to do is to teach more people. And this is a wonderful, fine way to do that teaching job. May God bless each of you who have prayed and have labored for the advancement of this cause.

### THREE AUSTRALIAN STATIONS ADD HERALD OF TRUTH PROGRAM

Addition of three radio stations in Australia leads the list of new stations for this month. Station 6PM-AM in Perth, Inglewood, Australia, began broadcasting Herald of Truth programs Dec. 7. Radio 4GY in Gympie, Queensland, and 2NZ in Inverell, New South Wales, also began the programs during December, using tapes forwarded from 6PM in Perth.

In addition to the three foreign station acquisitions, nine U.S. radio stations began Herald of Truth broadcasts, including WJBY, Gadsden, Ala.; KCHJ, Delano, Calif.; WERK, Muncie, Ind.; KFNV, Ferriday, La.; WKCU, Corinth, Miss.; WPTN, Cookeville, Tenn.; KWGN, Abilene, Tex.; KURV, Edinburg, Tex.; and WHIS, Bluefield, W. Va.

Central Church of Christ in Long Beach, Calif., began using one television film each week for educational purposes on Jan. 26.

Herald of Truth programs are now being broadcast by the largest number of stations in the history of the program. A total of 542 radio stations and 123 television stations are carrying the Herald of Truth.

## One Year On Radio London Termed "Successful"



Herald of Truth radio broadcasts began in England February 21, 1965; and in the short time the programs have been broadcast, acceptance and response have been highly successful.

Many letters have been received by the Church of Christ, Barnhill Road, Wembley, Middlesex, England, which receives the correspondence for the Herald of Truth broadcasts in England.

The Herald of Truth radio program is broadcast each Sunday morning at 7:30 by Radio London, a powerful new 50,000-watt radio station that can be heard throughout England and parts of Western Europe.

Coverage includes an estimated 46 million people in England and Wales, as well as several millions in nearby European countries. Total religious membership in the British Isles is less than 12 million persons, or only about one out of every four people of the total population. Roman Catholicism is the largest religious body, with more than four and a half million members. The Church of

England has about three and a half million members.

C. Philip Slate and Victor L. Hunter, evangelists for the Wembley church, send encouraging reports on the response to the Herald of Truth broadcasts over Radio London.

Some recent letters have included the following excerpts:

"Having listened to your 7:30 a.m. religious programme on Radio London for the past few Sunday mornings, my husband and I wish to express our sincere thanks and appreciation for the help received and wish to say that we have passed on to several of our friends the time of your programme so that they too may enjoy it.

"We have now purchased a tape recorder for the recording of the programmes; we feel these talks are gems of truth. We are also interested in the Bible course."

Ruislip, Middx, England

"Will you please enroll me in your 'Free Bible Course'. I really must say how much I enjoy your readings on Sunday morn-

ings. May the good work prosper."

Chedgrave, Norfolk, England

"Just a line to say how much we appreciate your messages at 7:30 on Sunday mornings. We trust the Lord will mightily bless your work.

"It would be appreciated if you would send one copy of your messages from No. 705 to date, please.

"You may be interested to learn that the thought put forward on Sunday last — 'Life is short, but Eternity is very long' — I used later in the day.

"Wishing you all God's richest blessings."

Harwich, Essex, England

"I listen every Sunday regularly to your programme 'Herald of Truth' and would very much like a copy of programme No. 692. I would also appreciate any pamphlets and any other literature and further programmes as I feel these would all be an advantage to my wife and children in the study of our religion and the study of the 'Holy Bible.'"

Canterburg, Kent, England



# RADIO AND TELEVISION PROGRAMS ADVANCED BY SPECIAL WORKERS

Herald of Truth evangelism efforts, supported by churches of Christ and interested individuals around the world, are uniquely assisted by more than 200 special workers across the United States. Thousands of man-hours are volunteered each year by

these dedicated Christians in the interest of worldwide evangelism through radio and television.

The dramatic expansion of Herald of Truth activities in recent years is largely due to the increased support of the programs promoted by these

special workers. The following recognition list includes special workers who have presented the Herald of Truth story to congregations and have made a written report by February 1, 1966 of the presentations to the Herald of Truth producers.

## ALABAMA

James Cullins . . . Alexander City  
Lawrence (Bud) Stumbaugh . . . Birmingham  
Raymond Elliott . . . Elba  
J. E. Edmond . . . Florence  
Roger H. Peck . . . Florence  
Eugene Pigg . . . Florence  
Arnold Sexton . . . Guin  
Tom Estes . . . Montgomery  
Edwin W. Kearley . . . Moulton  
Charlie G. Morris . . . Tusculmbia

## ARIZONA

C. W. Zenor . . . Tucson  
Harry A. Larson . . . Winslow

## ARKANSAS

Landon B. Saunders . . . Corning  
Elbert M. Young . . . Jonesboro  
Ray Miller . . . Piggott  
E. C. Gilbert, Jr. . . Osceola  
Ted Knight . . . Swifton

## CALIFORNIA

Gordon Maldaner . . . Atascadero  
Ed H. Carey . . . Fresno  
O. C. Watson . . . Caruthers  
Andrew House . . . Hayward  
Bill Smalling . . . LaMirada  
Leroy W. Thompson . . . Livingston  
J. E. Jackson . . . Los Angeles  
Arthur Perkins . . . Los Angeles  
Ted Metcalf . . . Ripon  
Clayton L. Bussard . . . Salinas  
Thomas A. Ralston . . . San Diego  
W. E. McNeely . . . Santa Cruz  
Dale Townsend . . . Santa Monica  
James Garner . . . Vallejo

## COLORADO

Raymond Peters . . . Denver  
Jeff Dulin . . . Longmont

## FLORIDA

O. C. Thompson . . . Fort Pierce  
George E. Darling . . . Jacksonville  
Robert F. Wagner . . . Tallahassee

## GEORGIA

James R. Lundy . . . Decatur  
Roger MacKenzie . . . East Point

## IDAHO

Dick Dalzell . . . Nampa

## ILLINOIS

Max Patterson . . . Decatur

## INDIANA

Matt Morrison . . . Terre Haute  
Dean Moore . . . Valparaiso

## IOWA

George A. Dalton . . . Council Bluffs

## KANSAS

Floyd Robertson . . . Anthony  
Hal Moore . . . Hoxie  
Preston Parham . . . Wichita

## KENTUCKY

Floyd Denton . . . Hopkinsville  
Plomer E. Hunter . . . Hopkinsville

## MICHIGAN

Earl Arnold . . . Detroit  
Doyle Earwood . . . Detroit  
Jim Carter . . . East Detroit  
William O. Mitchell . . . Flint  
Allen Barber . . . Lansing  
Lloyd E. Stinnett . . . St. Joseph  
Wayne Kilpatrick . . . Swartz Creek

## MISSISSIPPI

John L. Wheeler . . . Fulton  
James D. Burns . . . Grenada  
Jackie Fox . . . Holly Springs

## MISSOURI

Melvin Elliott . . . Dexter  
Kenneth R. Harrison . . . Grandview  
Glen H. Hackler . . . Independence  
Charles L. Horn . . . Independence  
Jim Swafford . . . Jefferson City  
Frank Murdock . . . Kansas City  
Ray Mooney . . . Sedalia  
Walter C. Billingsley . . . Springfield  
Arthur C. Blackwell . . . St. Louis  
Neale Phipps . . . West Plains

## MONTANA

Buford Myers . . . Havre

## NEBRASKA

Clayton Young . . . Alliance  
Jess Willis . . . Falls City  
William F. Lemons . . . McCook

## NEW MEXICO

Ross Blasingame . . . Deming  
W. S. Boyett . . . Roswell

## NEW YORK

Dave M. Hearn, Jr. . . . Buffalo  
Garth W. Black . . . Rome

## OHIO

Lamar Matthews . . . Columbus  
Robert J. Davison . . . Lima

## OKLAHOMA

Sidney G. Roper . . . Bartlesville  
James E. Barton . . . Del City  
John Tankursley . . . Del City  
Harm Summers . . . Elk City  
Ed Smithson . . . Moore  
Paul Sullivan . . . Oklahoma City  
C. C. Stinnett . . . Pauls Valley  
Ronald Milton . . . Tulsa

## OREGON

Marshal Hannan . . . Ashland  
Richard Ady . . . Portland

## PENNSYLVANIA

Harold R. McKeel . . . Huntingdon

## TENNESSEE

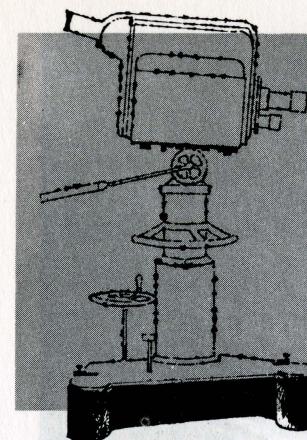
William T. Perry . . . Bradford  
B. E. Davenport . . . Chattanooga  
Charles E. McDonald . . . Clarksville  
J. R. Senn . . . Clarksville  
Bill Wilkinson . . . Cleveland  
Winston Burton . . . Dickson  
Ernest Abston . . . Dyer  
Ben Enochs . . . Lexington  
Charles Thomason . . . Lexington  
J. R. Boren . . . McMinnville  
Rufe Huggins . . . McMinnville  
Vernon Joines . . . McMinnville  
Ernest Laws . . . McMinnville  
Harold N. Roney . . . McMinnville  
Winston Tynes . . . McMinnville  
William H. Conley . . . Memphis  
Paul M. Cooper . . . Memphis  
Leon Sanderson . . . Memphis  
J. E. Williams . . . Obion  
Robert Shelton . . . Selmer  
Phil Hefley . . . Trenton  
Jerry Shaw . . . Trenton  
Carl E. Shetter . . . Tullahoma

## TEXAS

W. A. Covey . . . Abernathy  
Jabe Pratt . . . Abilene  
James E. Bryant . . . Anton  
Vance Fox . . . Austin  
Larry Walker . . . Austin  
Cecil Lanning . . . Brownfield  
Bill Bryant . . . Crosbyton  
Winston Atkinson . . . Dallas  
Joe McKissick . . . Dallas  
Don L. Smothers . . . Dallas  
John Goodwin . . . El Campo  
Glenn F. Reagan . . . Hale Center  
Steve Hillier . . . Irving  
William B. Yates . . . Knoxville  
James G. Cruce . . . Kress  
Ed Browning . . . La Grange  
Joe Talbot . . . Lake Jackson  
Willis Jernigan . . . Lytle  
Douglas Bickenbach . . . McKinney  
Don Frasier . . . Marshall  
Perry N. Brown . . . Maud  
Richard Pectol, Jr. . . . Munday  
E. E. Bryant . . . New Deal  
Joe Ward . . . Palacios  
Darrell Brawley . . . Ozona  
James Eubanks . . . Ralls  
Russell Bankes, Jr. . . . Richardson  
Ross Dye . . . San Antonio  
Dale King . . . Stamford  
Paul Forshey . . . Texarkana  
Eugene S. Horner, Jr. . . . Texarkana  
A. H. Kenamer . . . Tulsa  
Willis G. Jernigan, IV . . . Winters

## WEST VIRGINIA

Pat Gibbons . . . Huntington



STATIONS CARRYING  
TELEVISION PROGRAMS

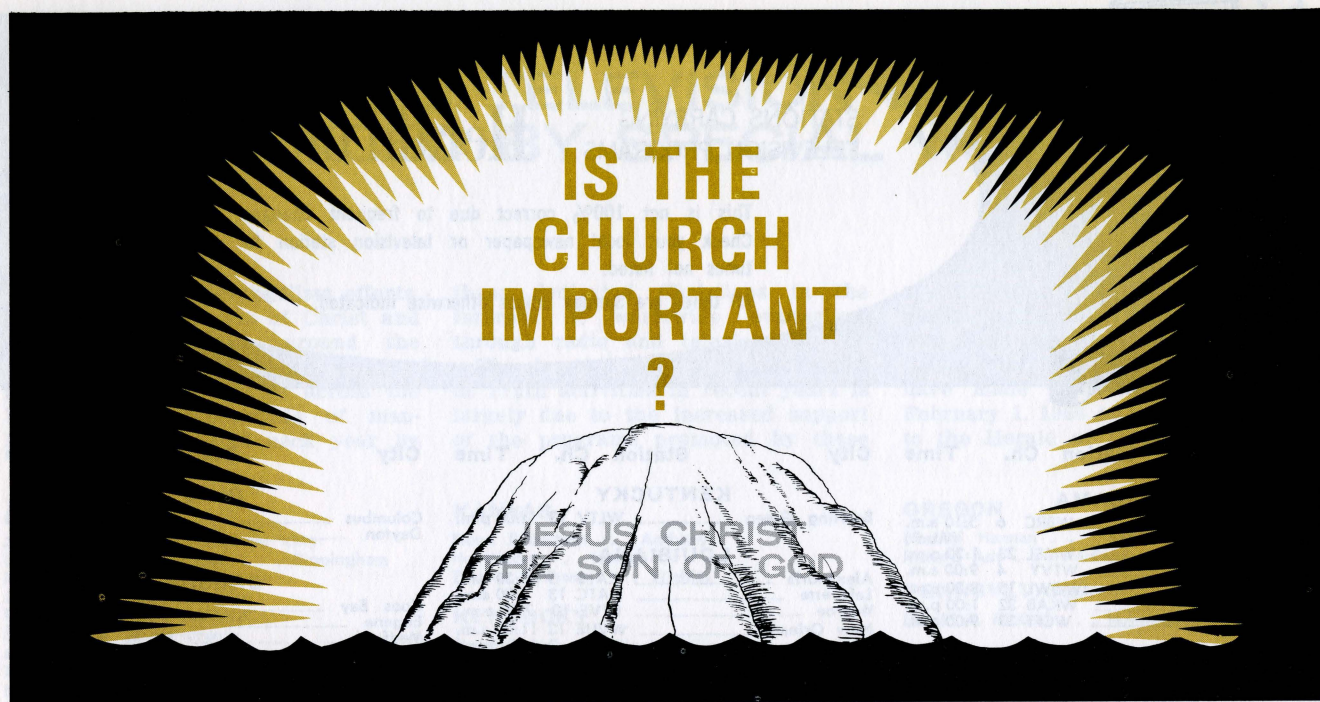
# Herald of Truth

This is not 100% correct due to frequent changes.  
Check your local newspaper or television station for  
times not listed.

All times are Sunday unless otherwise indicated.

City	Station	Ch.	Time	City	Station	Ch.	Time	City	Station	Ch.	Time
<b>ALABAMA</b>				<b>KENTUCKY</b>				<b>OHIO</b>			
Birmingham	WBRC	6	5:10 a.m. (Wed.)	Bowling Green	WLTW	13	4:00 p.m.	Columbus	WTVN	6	8:00 a.m.
Decatur	WMSL	23	1:30 p.m.					Dayton	WKEF		11:30 a.m.
Dothan	WTVM	4	9:00 a.m.	<b>LOUISIANA</b>				<b>OREGON</b>			
Florence	WOWL	15	8:30 a.m.	Alexandria	KALB	5	10:30 a.m.	Coos Bay	KCBY	11	10:00 a.m.
Montgomery	WKAB	32	1:00 p.m.	Lafayette	KATC	13	6:30 a.m.	Eugene	KVAL	13	10:00 a.m.
Tuscaloosa	WCFT	33	9:00 a.m.	Monroe	KTVE	10	7:00 a.m.	Medford	KTMV	5	8:00 a.m.
				New Orleans	WVUE	13	11:00 a.m. (Every 3rd Sunday)	Portland	KGW	8	7:00 a.m.
								Roseburg	KPIC	4	10:00 a.m.
<b>ALASKA</b>				<b>MARYLAND</b>				<b>SOUTH CAROLINA</b>			
Juneau	KINY	8	1:30 p.m.	Baltimore	WJZ	13	2:45 a.m. (Sat.)	Charleston	WUSN	2	12:00 (Noon)
Sitka	KSA		4:30 p.m.	Salisbury	WBOC	16	1:30 p.m. (2nd, 3rd & 4th Sundays)				
<b>ARIZONA</b>				<b>MASSACHUSETTS</b>				<b>SOUTH DAKOTA</b>			
Tucson	KOLD	13	9:30 a.m.	Boston	WHS	38	11:30 a.m.	Mitchell	KORN	5	11:30 a.m.
Yuma	KBLU		7:30 a.m.					Sioux Falls	KSOO	13	8:00 a.m.
<b>ARKANSAS</b>				<b>MICHIGAN</b>				<b>TENNESSEE</b>			
El Dorado	KTVE	10	8:00 a.m.	Bay City	WNEM	5	9:30 a.m.	Chattanooga	WRCB	3	10:00 a.m.
Fort Smith	KFSA	5	9:30 a.m.	Detroit	CKLW	9	10:30 a.m.	Johnson City	WJHL	11	11:00 a.m.
Jonesboro	KAIT	8	2:30 p.m.	Flint	WNEM	5	9:30 a.m.	Knoxville	WATE	6	10:30 a.m.
Little Rock	KARK	4	10:30 a.m.	Jackson	WLTX	10	11:00 a.m.	Knoxville	WTVK	26	2:00 p.m. (Wed.)
<b>CALIFORNIA</b>				Saginaw	WNEM	5	9:30 a.m.	Memphis	WHBQ	13	9:30 a.m.
Bakersfield	KBAK	29	7:30 a.m.	<b>MISSISSIPPI</b>				Nashville	WSM	4	11:30 a.m.
Chico	KHSL	12	8:30 a.m.	Columbus	WCBI	4	8:30 a.m.				
Eureka	KVIQ	6	10:00 a.m.	Jackson	WJTV	12	10:00 a.m.				
Fresno	KJEO	47	2:00 p.m.	Tupelo	WTWV	9	2:00 p.m.				
Los Angeles	KTLA	5	8:30 a.m.	<b>MISSOURI</b>				<b>TEXAS</b>			
Modesto	KLOC	17	2:00 p.m.	Cape Girardeau	KFVS	12	8:30 a.m.	Abilene	KPAR	12	10:15 a.m.
Redding	KRCR	7	10:00 a.m.	Jefferson City	KRCG	13	2:00 p.m.	Amarillo	KVII	7	8:00 a.m.
San Diego	KOGO	10	8:30 a.m.	Sedalia	KMOS	6	2:00 p.m.	Corpus Christi	KRIS	6	9:30 a.m.
San Francisco	KGO	7	8:00 a.m. (Every 4th Sunday)	Springfield	KYTV	3	8:30 a.m.	El Paso	KELP	13	10:30 a.m.
Santa Maria	KCOY	12	11:30 a.m.					Lubbock	KCBD	11	9:00 a.m.
<b>COLORADO</b>				<b>MONTANA</b>				Odessa	KOSA	7	10:30 a.m.
Grand Junction	KREX	5	10:00 a.m.	Billings	KOOK		9:00 a.m.	Sherman	KXII	12	5:00 p.m. (See local paper (Sat.))
Montrose	KREY	10	10:00 a.m.	Helena	KBLL	12	9:00 a.m.				
Sterling	KTVS	3	3:30 p.m.	<b>NEBRASKA</b>				<b>UTAH</b>			
<b>CONNECTICUT</b>				Albion	KHQL	8	1:30 p.m.	Salt Lake City	KUTV	2	10:00 a.m.
Hartford	WHCT	18	2:00 p.m.	Hayes Center	KHPL	6	1:30 p.m.	<b>VERMONT</b>			
<b>DISTRICT OF COLUMBIA</b>				Kearney	KHOL	13	1:30 p.m.	Burlington	WCAX	3	9:30 a.m.
Washington	WOOK	14	8:30 p.m.	North Platte	KNOP	2	12:30 p.m.	<b>VIRGINIA</b>			
<b>FLORIDA</b>				Oberlin-McCook	KOMC	8	10:30 a.m.	Lynchburg	WLVA	13	3:00 p.m.
Fort Myers	WINK	11	10:30 a.m.	Scotts Bluff	KSTF	10	3:30 p.m.	Portsmouth	WAVY	10	9:30 a.m.
<b>IDAHO</b>								Richmond, Petersburg	WXEX	8	8:00 a.m. (Sat.)
Idaho Falls	KID	3	2:00 p.m.	<b>NEVADA</b>				<b>WEST VIRGINIA</b>			
<b>ILLINOIS</b>				Las Vegas	KORK	2	8:30 a.m.	Bluefield	WHIS		7:15 a.m.
Rockford	WTVO	39	8:30 a.m.	Albuquerque	KOAT	4	8:00 a.m.	Huntington	WHTN	13	12:00 Noon
<b>INDIANA</b>				Roswell	KBIM		8:30 a.m.	Huntington	WHTN	13	7:30 a.m. (Rerun-Friday)
Elkhart	WSJV	16	9:30 a.m. (Monday)	<b>NEW YORK</b>				Oak Hill	WOAY	4	12:00 p.m.
Evansville	WFIE	14	12:30 p.m.	Albany	WAST	13	7:30 a.m. (Wed.)	<b>WYOMING</b>			
Terre Haute	WTHI	10	8:30 a.m.	Binghamton	WINR	40	12:00 p.m.	Cheyenne	KFBC	5	3:30 p.m.
<b>KANSAS</b>				Buffalo	WKBW	7	8:00 a.m.	<b>FOREIGN</b>			
Copeland	KUPK	13	8:00 a.m.	Utica	WKTV	2	9:00 a.m.	Ponce, Puerto Rico	WSUR		2:30 p.m.
Dodge City	KTVC	6	10:30 a.m.	<b>NORTH CAROLINA</b>				Barrie, Ont., Canada	CKVR	3	12:30 p.m.
Garden City	KGLD	11	10:30 a.m.	Asheville	WISE		7:00 p.m. (Sat.)	Huntsville, Ont., Canada	CKVR	8	12:30 p.m.
Great Bend	KCKT	2	10:30 a.m.	Charlotte	WCCB	3	1:00 p.m.	North Bay, Ont., Canada	CKCH		1:00 p.m.
Wichita	KARD	3	10:30 a.m.	New Bern	WNBE	12	10:00 a.m.	Parry Sound, Ont., Canada	CKVR	11	12:30 p.m.
Oberlin-McCook	KOMC	8	10:30 a.m.	<b>NORTH DAKOTA</b>				San Juan, Puerto Rico	WTSJ		4:00 p.m.
				Bismarck	KFYR	5	9:30 a.m.	Swift Current, Sask., Canada	CJFB		3:30 p.m.
				Minot	KMOT	10	9:30 a.m.				
				Williston	KUMV	8	10:30 a.m.				





Jesus once remarked to the apostles, "... upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Matthew 16:18). But, alas, a day apparently has arrived when many are no longer sure that the "gates of hell" have not destroyed the church Jesus built, or at least, greatly weakened it. For twentieth-century man a discussion of the church holds neither interest nor excitement.

Our first difficulty concerns a definition. The word can mean for most of us a monolithic human organization, a loose confederation of denominations, an invisible host of all the saved or an irrelevant and traditional establishment. But the "church" of the New Testament was vibrant, active, involved and committed to a great Savior and a great task! The question for this lesson, "Is the Church Important?" is being asked everywhere Christianity is known.

The New Testament impresses upon the earnest student that the church belongs to Christ.

In our opening remarks we noticed Christ's promise to build, in His words, "my church." One very common description of the church's nature — the body of Christ — stresses a peculiar and possessive relationship between Christ and the church. Paul, in writing the Christians at Rome, offers the salute of their fellow Christians around the world with these words, "All the churches of Christ salute you" (Romans 16:16).

On at least seven occasions in the epistles of Paul we read of "the church of God" (I Corinthians 1:1; 10:32; 11:22; 15:9; II Corinthians 1:1; Galatians 1:13; I Timothy 3:5). Such language is in keeping with the unity of purpose that prevailed between God the Father and God the Son. As Christ comes into the world promising to build His church, so God the Father ordains and impowers such work.

Radio Sermon No. 736  
ABC and MBS Networks  
March 6, 1966  
by John Allen Chalk

Paul shows, in Ephesians 3, that Christ and all His redemptive work took place according to God's eternal plan. The church belongs both to God and Christ.

We also read of "the church of the firstborn who are enrolled in heaven" (Hebrews 12:23). This new Testament description of the church obviously has reference to man's membership therein. Paul addresses both Thessalonian epistles "unto the church of the Thessalonians in God the Father and the Lord Jesus Christ" (I Thessalonians 1:1; II Thessalonians 1:1). Redeemed man is the basic material out of which the church is constructed. Peter describes the Christian's role in these words, "ye also, as living stones, are built up a spiritual house..." (I Peter 2:5). The New Testament describes the church in reference to God, Christ and redeemed man.

Any answer to our question, "Is the Church Important?" must consider the nature of the church as explained in the New

Testament. We learn that the church is God's family, His special people. Paul explains his purpose in writing to Timothy in the following words and therein reveals something of the church's nature: "These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth" (I Timothy 3:14,15). The "house of God" is "the church of the living God."

One is left with no doubt that the "spiritual house" constructed of "living stones" (I Peter 2:5) is the church. Later in the same chapter of his first epistle he offers this insight into the nature of the church as a "spiritual house": "But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light: who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy" (I Peter 2:9, 10).

Paul calls the Christians at Corinth "a temple of the living God" (II Corinthians 6:16). After describing the reconciliation of man to God and Jew to Gentile, in Ephesians 2 he concludes of all reconciled men, "... ye also are builded together for a habitation of God in the Spirit" (Ephesians 2:22). The family of God, the house of God, the temple of God, the habitation of God, the people of God — this is the church.

No New Testament description of the nature of the church

occurs more often than that of "the body of Christ." When describing Christ as the "head over all things to the church" Paul continues with the following explanatory phrase, "which is his body" (Ephesians 1:22,23). We read almost identical words in Colossians when Paul talks of Christ as "the head of the body, the church" (Colossians 1:18). In the same chapter, a few verses later, he refers to Christ's body as that "which is the church" (Colossians 1:24). The same author explains in Romans 12 that the church, as Christ's body, has "many members" and the "many" are united in the "one body of Christ" joined not only to God and Christ but also to all other Christians. Anders Nygren has said, "To be 'in Christ' is the same as to be a member of the body of Christ, a branch of the vine; and it means that we are to participate in Him as a member participates in and is a part of the body, and as a branch participates in and is a part of the vine" (p. 53, **Christ and His Church**).

No New Testament identification of the church is more fully explored than that of the body of Christ. Paul offers an extended discussion of this description of the church in I Corinthians, chapter 12. Here one finds a well-drawn analogy of the body of Christ and the physical body. Both are a unity. Both have many members with widely varying functions, yet they all contribute to the health of the body and act in harmony. Physical birth and development explain how the fleshly body's members come into being and action.

With the spiritual body it is "in one Spirit" that one is "baptized into one body" (I Corinthians 12:13). Membership in

Christ's body is an act of God, Paul explains. "But now hath God set the members each one of them in the body, even as it pleased him" (I Corinthians 12:18). Of the local congregation at Corinth he finally remarks, "Now ye are the body of Christ, and severally members thereof" (I Corinthians 12:27).

We may also understand the New Testament nature of the church as a spiritual community. Karl Barth has been so bold as to suggest of the term "church," "this overshadowed and overburdened word should be immediately and consistently interpreted by the word 'community'" (p. 37, **Introduction to Evangelical Theology**). This is the idea emphasized by Luke as he tells of the first converts by apostolic preaching. "They then that received his word were baptized; and there were added unto them in that day about three thousand souls" (Acts 2:41). Of this first group of New Testament Christians we also read, "And all that believed were together, and had all things common..." (Acts 2:44). The translators of the King James Version sensed this community emphasis so strongly that they translated the closing verse of Acts 2 in the following manner: "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47). Langdon Gilkey in his book, **How the Church Can Minister to the World Without Losing Itself**, sees the church as "the recreation of human community around Christ into a community of love" (p. 64). Such is the New Testament emphasis as Christ's community preaches, grows, sacrifices, suffers, strug-



gles and becomes a spiritual force in a dark world.

On the contemporary scene much new concern has been demonstrated about the church. The older indifference and deliberate disregard of most religious thinkers and leaders about this subject have given way to deep thought and fresh study of the Biblical concept. One writer has spoken of the "rediscovery of the Church" as one of the four "new agreements" in contemporary theological thought (pp. 113-15, L. Harold DeWolf, **Present Trends in Christian Thought**). The Oxford Dictionary of the Christian Church spoke as early as 1958 in the following terms: "The Church as such is being recognized in a new sense as a fundamental fact in the Christian Revelation" (p. 284).

Much attention, both general and scholarly, has centered on the unity of the church in what we know today as the ecumenical movement. Rejecting the old "invisible unity" theory of many Protestants in defense of denominationalism, Leslie Newbigin has registered the following thought: "If we think that a 'spiritual unity' which is content with mere feeling and does not seek visible expression in that kind of steady and enduring commitment, is adequate expression of our unity in Christ, we deceive ourselves" (pp. 16-17, **Is Christ Divided?**).

Liberal protestantism attempted in earlier days to totally explain the church by humanistic, sociological and evolutionary concepts. Thinkers like Karl Ludwig Schmidt, Emil Brunner, William Barclay and others have shown in detailed studies that the church arose out of Christ's divine mission; that it originated by God's omnipotent

will; and that it is a peculiar "community" created by the act of God through Christ in the lives of all who become Christians.

At the beginning of our study we mentioned the necessity of definition. The Greek word from which we get our English term "church" is a very interesting one. It occurs more than one hundred times in the New Testament and refers to God's people, the body of Christ, the community of the saved, as well as "a gathering of citizens called out from their homes into some public place (for political or civic purposes, *jak*)" (pp. 195-96, Thayer's **Greek-English Lexicon**). When Paul had his difficulty with the silversmith guild at Ephesus he was taken before the city's "assembly" (Acts 19:32, 39, 41). This is the same word used in the New Testament to indicate God's "called out" people.

Several modern thinkers have come to grips with a definition of the church. Anders Nygren in his **Christ and the Church** says, "The Church is Christ as he is present among and meets us upon the earth after his resurrection" (p. 96). Karl Barth offers a theological definition in his **Introduction to Evangelical Theology**: "It is the commonwealth gathered, founded, and ordered by the Word of God, the 'communion of the saints'" (p. 37). Karl Ludwig Schmidt returns to a more literal definition in his work on the church. "Ekklesia is in fact that group of human beings which is called out of the world by God . . ." (p. 58, **Kittel's Bible Key Words**, Vol. II).

But our question remains, "Is the Church Important?" When all our efforts to arrive at an understanding of the

nature of the church and at a proper definition of the term are complete, there still remains in most modern minds this lingering question.

The church is important to Christ. As the head of the body, the church, Christ directs all her affairs and controls her mission. Paul urges all Christians to speak "truth in love" growing "up in all things into him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love" (Ephesians 4:15, 16).

Christ loved the church supremely. He is not only "the head of the church" but also "the saviour of the body" (Ephesians 5:23). The cost of His saviorhood is revealed three verses later in the same chapter: "Husbands, love your wives, even as Christ also loved the church, and gave himself up for it" (Ephesians 5:25). According to His own canon, "Greater love hath no man than this, that a man lay down his life for friends," Christ demonstrated ultimate love for the church (John 15:13).

He literally bought the church with His own life. One reveals the value he places on something by the price he is willing to pay in order to possess it. In addressing the elders, or bishops of the Ephesian church, Paul charged, "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with his own blood" (Acts 20:28). He gave Himself for the

(Continued on page 20)

# The Church of the Bible

For many people the church is a vague, depersonalized institution that clutters up one's private brand of Christianity. For others the church conjures up pictures of a monolithic system that completely grips the lives of her members. Then there is that ever-growing number who couldn't care less about the church.

Even for those who have held to some kind of church membership throughout their lives, the church compels little concern and encourages little thought. This must explain the widespread ignorance of the church, especially as the concept is developed in scripture. Today we invite your serious consideration of "The Church of the Bible." What does the Bible say about the church? To what extent is the church described in the Bible? How far-reaching for today's Christian is the Biblical doctrine of the church? These are a few areas to be investigated in the next few minutes.

One goes back into Old Testament prophecy to find the first clear indications of the church.

Isaiah, writing to encourage Judah at the time of her northern neighbor Israel's fall, looked forward to a specific time in history when God would visit His people in a special way. Listen to Isaiah's prophetic words: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem" (Isaiah 2:2, 3).

The time for this prophecy's fulfillment—"the latter (or last) days." The event portrayed to occur — the establishment of "Jehovah's house" or the per-

Radio Sermon No. 737  
ABC and MBS Networks  
March 13, 1966  
by John Allen Chalk

manent construction of "the mountain of Jehovah, the house of the God of Jacob." Those to be affected by this historic act—"all nations." The means to accomplishment of this event—God "will teach us of his ways, and we will walk in his paths." The place where all this will begin — "Zion" or the newer name, "Jerusalem."

Later, after Judah had fallen to Babylon, Daniel was permitted to interpret an unusual dream of Nebuchadnezzar, the Babylonian ruler. The king had seen "an image" re-described by Daniel. ". . . its head was of fine gold, its breast and its arms of silver, its belly and its thighs of brass, its legs of iron, its feet part of iron, and part of clay" (Daniel 2:32, 33). This image was destroyed by "a stone . . . cut out without hands" which in turn "became a great mountain, and filled the whole earth" (Daniel 2:34, 35).

Daniel's interpretation, inspired by God, reveals that the four metals represent four successive world empires. First, Daniel says, "Thou, O king, . . .



art the head of gold" (Daniel 2:37, 38). He further suggests, "And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be as strong as iron . . ." (Daniel 2:39, 40). Notice that these kingdoms represented by the four different metals, "shall bear rule over all the earth." What follows is Daniel's expanded description of the fourth world empire represented by the "legs of iron" and "feet part of iron, and part of clay" (Daniel 2:33). Obviously, such a mixture suggested a weakening control of this government over its subjects. At this point Daniel predicts the following: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Daniel 2:44).

All students of the prophets are in agreement that the four empires indicated by these varying metals are the Babylonian, the Medo-Persian, the Grecian and the Roman. Daniel, in effect, is saying that God's eternal kingdom will be established among men during the declining days of the Roman Empire. Here was another definite prophecy of the coming church or kingdom of God.

If the church or kingdom is pictured in prophecy, it is most certainly promised during Christ's earthly ministry. John the Baptist preached a unique message in announcing the coming of one "mightier" than himself. Matthew summarizes his ministry in the following words: "And in those days cometh John

the Baptist, preaching in the wilderness of Judaea, saying, Repent ye; for the kingdom of heaven is at hand" (Matthew 3:1, 2). John's announcement contains a note of urgency — "the kingdom of heaven is at hand." The words "at hand" suggest a closeness or proximity of the kingdom to men of that era.

In the next chapter of Matthew's gospel we again sense the importance of these words. Jesus, following His struggle with Satan in the wilderness, properly began His own ministry. Matthew introduces Christ's ministry in this manner: "From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand" (Matthew 4:17). Later in His earthly teaching and preparation for the coming "reign of God" Jesus makes this pointed promise, "Verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power" (Mark 9:1).

John the Baptist and Jesus pointed to an imminent kingdom. Now Jesus assures His followers that many of them will not die without having seen the kingdom a reality among men.

But we can neither properly appreciate nor thoroughly understand the rapidly approaching kingdom or church without a consideration of Matthew 16:15-19. Listen carefully to the following exchange: "He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and

blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." First, observe that the church arises out of the mighty truth that Jesus is "the Christ, the Son of the living God." Second, notice that Jesus definitely promises, "I will build my church." Third, recognize the relationship between the church and the "kingdom of heaven." In verse 18 Christ promises, "I will build my church"; and in verse 19 He tells the apostles, "I will give unto thee the keys of the kingdom of heaven." This passage only confirms what we notice throughout the New Testament—the church, according to Biblical teaching, is the kingdom of heaven insofar as that kingdom exists on the earth. Paul in his epistle to the Colossians reveals the connection between this kingdom and one's redemption. Speaking of God's work in Christ, Paul says, "who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins" (Colossians 1:13, 14). The church of the Bible is pictured in Old Testament prophecy and promised during Christ's ministry.

The Acts of the Apostles presents the church of the Bible as a reality. All the predictions and preparations point to Jerusalem and the Holy Spirit's descent on the apostles. This occurred on the Jewish feast of the Pente-

cost following Christ's ascension, according to Acts, chapter two, verses one through four. "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Jerusalem was filled with devout Jews "from every nation under heaven" who had come for the Pentecost festival. A large number of these pilgrims listened to Peter and the other apostles preach Christ as the only hope for man (Acts 2:14). At the conclusion of the sermon recorded in Acts 2, more than three thousand repented of their sins and were baptized "in the name of Jesus Christ unto the remission" of their sins (Acts 2:38, 41). In the following verses of that same chapter this first group of baptized followers of Christ are described in their activities as new Christians (Acts 2:43-46). The closing verse of the chapter reveals the following: "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47-KJV). Through the remaining twenty-six chapters of this New Testament book we read of the church's rapid advance, we look into her internal problems, we see her enemies, we meet her conquering power and we are amazed by the devotion and zeal of her members. The Acts of the Apostles presents an inspired history of the church of the Bible following its establishment at Jerusalem on the Pentecost following Christ's ascension. J. B. Phillips has rightly suggested, "Let the ill-informed critic of the Christian religion read particularly the Acts of the Apostles. Here is a simple, unvarnished, conscientious account of the behaviour and actions of quite a small group of people who honestly be-

lieved that Jesus was right in His claims. Let the critics put aside for a moment their contempt for (and ignorance of) the church as it is today, and let them feel afresh the astonishing impact of this tiny group of devoted men and women" (p. 14, "Translator's Preface," **The Young Church in Action**).

But before leaving the church's beginning at Pentecost, let us remember some of the pointed remarks made about its origin years earlier. Isaiah predicted "the house of God" would begin in Jerusalem in the "last days" and that all nations would be admitted to her membership (Isaiah 2:2, 3). Paul identifies the "house of God" in I Timothy 3:15 as "the church of the living God." Peter identifies the time of the Jerusalem sermon and the three thousand baptisms as "the last days" (Acts 2:17). At the conclusion of the sermon he also made it plain that Jews and "all that are afar off" would come into the church. (Acts 2:39).

Daniel's five-hundred-year-old prophecy indicated the establishment of God's kingdom during the Roman Empire's early decline (Daniel 2:31-44). Both John the Baptist and Jesus proclaimed that kingdom to be "at hand" (Matthew 3:1, 2; 4:17). Jesus made it clear that the church and the kingdom were in some senses identical and would begin by His power and under His direction. We know that Jesus was born at the time of a "decree from Caesar Augustus, that all the world should be enrolled" (Luke 2:1). Following the church's beginning at Jerusalem on Pentecost the New Testament always speaks of the kingdom as in existence (Acts 8:12; 19:8; 28:23, 31; Romans 14:17; I

Corinthians 4:20; Colossians 1:13; 4:11).

In presenting the church as a reality in Acts, Luke tells of her first internal problem (Acts 5:1-11). The deaths of Ananias and Sapphira, who lied to the Holy Spirit about their contribution to the Jerusalem congregation, created deep concern. "And great fear came upon the whole church, and upon all that heard these things" (Acts 5:11).

Luke tells us of the church's first intense persecution. Following Stephen's martyrdom "there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles" (Acts 8:1). In the next chapter we read of the success of these persecuted Christians who had gone out from Jerusalem "preaching the word" (Acts 8:4). Acts 9:31 almost sounds as though Luke has had to stop and catch his breath after unfolding such a rapidly expanding body of people committed to Christ. He says, "So the church throughout all Judaea and Galilee and Samaria had peace, being edified; and walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied."

The New Testament epistles bring us to a broader understanding of the church. It is here that we learn of a definite organization within the church. Paul speaks of distinct roles and positions in the infant group such as apostles, prophets, evangelists, pastors and teachers (I Corinthians 12:28; Ephesians 4:11). Special attention, however, is given two groups known as elders or bishops and deacons.

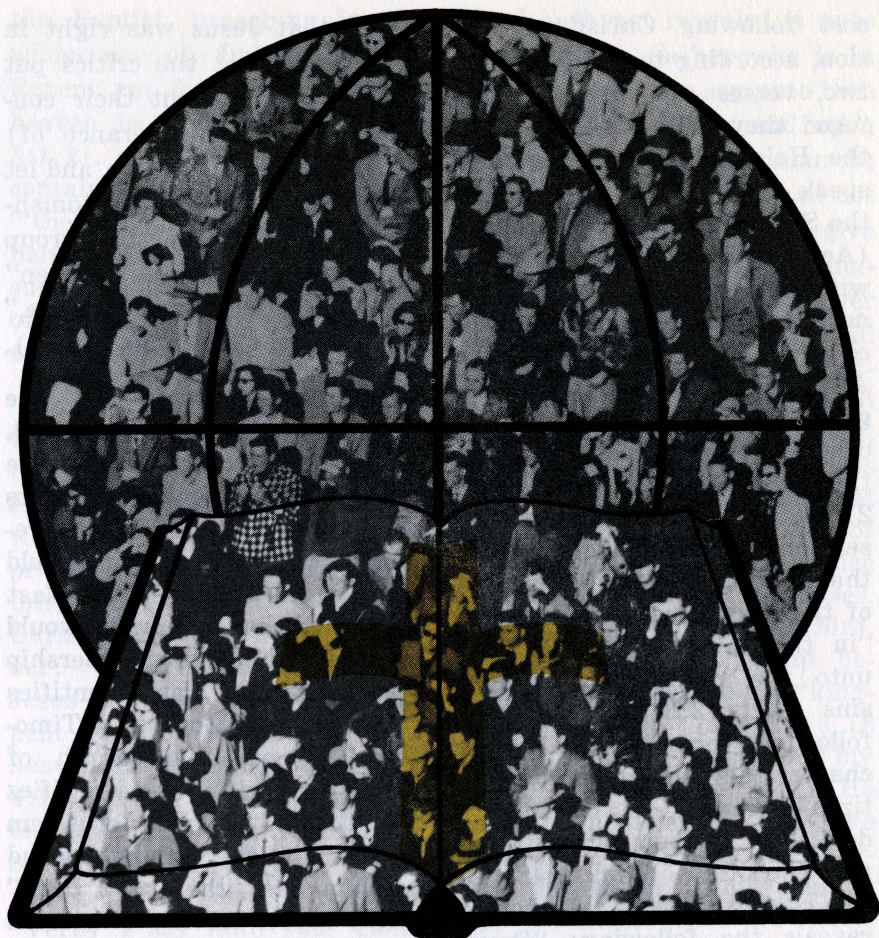
(Continued on page 20)



# The People of God

We begin our study today with the apostle Peter's description of Christians—"But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light; who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy" (I Peter 2:9,10). When one reads this passage he wishes to stop and dwell on each phrase — "elect race" — "royal priesthood" — "holy nation" — "people for God's own possession" — "the people of God." One's attention seems naturally drawn to those terms emphasizing man's opportunity to belong to God. Peter declares in verse nine that there is literally "a people for a special reservation" (Charles John Ellicott), "a people for a possession" (Albert Barnes) or an "acquired, gained" (Guy N. Woods) people of God.

Such suggestions of ownership did not originate in the New Testament. God's covenant people, Israel, provided the Old Testament prototype of this thrilling New Testament proclamation that all men through Christ can become God's own possession, "the people of God" as Peter denominates them in



verse ten of our text. Moses says of Abraham's children, "For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for his own possession, above all people that are upon the face of the earth" (Deuteronomy 7:6). Isaiah records the words of Jehovah as He delivers Judah from Babylonian captivity. Notice God's compassionate possession in the following remarks: "... I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen, the people which I formed for myself, that they might set forth my praise" (Isaiah 43:20,21).

Radio Sermon No. 738  
ABC and MBS Networks  
March 20, 1966  
by John Allen Chalk

If the Old Testament records the beginnings of a special "people of God" the New Testament enlarges this concept into one of the major themes describing the Christian's unique nature. Paul reminds us that Christ Jesus "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." The redemptive mystery which was God's plan from eternity now becomes clear in the person and work of our Lord. The "unsearchable riches of Christ" according to "the dispensation of the mystery which for ages hath been hid in God" is now "made known through the church ... according to the eternal purpose which he purposed in Christ Jesus our Lord," the apostle explains in Ephesians 3:8-11.

Looking again at our text, Peter talks of a time when his Christian readers "were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy" (I Peter 2:10). As the people of God, Christians, members of the body of Christ, the church, are special individuals. Unusual things have happened in their lives and unique consequences have arisen. Look closely with us at "the people of God." The "people of God" are a purchased people. One of the most meaningful metaphors of the New Testament comes from the commercial world — redemption. Man enslaved by sin is purchased away from a vicious master and an unbearable guilt. Paul remarks about Christ, "... in whom we have our redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace" (Ephesians 1:7). Speaking of what God does in our lives the same writer says, "who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins" (Colossians 1:13,14). Notice that God's purchase of us occurs in Christ and thereby creates "the kingdom of the Son of his love." Here is another description for "the people of God."

This purchase through Christ's blood changes one's allegiance. Paul exhorts the redeemed "people of God" in Corinth, "Ye were bought with a price; become not bond-servants of men" (I Corinthians 7:23). A new Master had been created—the One who paid the ransom! No longer must servile fear of and purposeless allegiance to man dominate their lives. The heavenly creatures

sing of Christ in Revelation, chapter five. Notice, in their angelic refrain, the reason for Christ's worthiness — "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (Revelation 5:9,10). Here is not simply a "purchase" of the sinner away from the burden and guilt of wrong but a transference of possession and allegiance to God. The words, "didst purchase unto God with thy blood," create for the "people of God" a unique and obedient relationship with God.

Nothing should remain clearer in the Christian's mind than his redemption or "purchase" away from sin to God. Peter so counsels us in chapter one of his first epistle. He calls on "the people of God" to keep this grand experience before them at all times. Here are his words of encouragement: "And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ ..." (I Peter 1:17-19).

There are many important implications of being the purchased "people of God." Not the least of these is one's responsibility to live in purity and holiness. Satan's grip has been destroyed by our submission to God and redemption through the

blood of Christ. This means, in Paul's words, "ye are not your own; for ye were bought with a price: glorify God therefore in your body" (I Corinthians 6:19,20). The vain humanism, the new morality, situational ethics and other arrogant ways that modern man parades direction and control of his own life speak of a condition of heart and life totally contradictory to "the people of God" — a purchased people!

The "people of God" are a **controlled people**. The passage just noticed from I Corinthians 6 teaches this clearly. Because of your purchase — "ye were bought with a price" — "glorify God therefore in your body" (I Corinthians 6:20). Everything done in and by the body will first be measured by this standard. The continual question of the Christian is, "Will this thought or action praise and honor God?"

This facet of "the people of God" is emphasized by the opposite group — those in rebellion. A lack of moral and spiritual control causes Paul to talk of "the sons of disobedience" (Colossians 3:6). The characteristics of this group as mentioned in Colossians, chapter three, are "fornication, uncleanness, passion, evil desire, and covetousness" (verse 5). Lying, anger, malice, shameful speaking of all kinds are also mentioned in the same chapter in description of this group. Where does this lawlessness and rebellion lead? "For which things' sake (the attitudes and actions just mentioned, *jac*) cometh the wrath of God upon the sons of disobedience," is the Bible's answer (Colossians 3:6).

But the "people of God" know restraint in all areas of life. They live by a rule of heart that comes from God. We are



told, "let the peace of Christ rule in your hearts, to the which also ye were called in one body; and be ye thankful" (Colossians 3:15). When such a presence comes into our lives blessing and directing our activities and thoughts, a later admonition of the same chapter appears much less difficult to accept. "And whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Colossians 3:17).

Such control among the "people of God" arises principally from their realization of the source of every good work. We are instructed, "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II Timothy 3:16, 17). God's people know that He has spoken to them in Christ (Hebrews 1:1, 2). They also realize that the extension of Christ's teaching and ministry to all subsequent ages occurs through the Holy Writings — the Bible (John 20:30, 31). This means that in all essential matters of faith and conduct — in every vital area of Christianity — the "inspired scriptures" offer a complete guide "unto every good work." This is the reason that Paul warns the Corinthians "not to go beyond the things which are written" (I Corinthians 4:6).

The "people of God" are a productive people. The Christian life is one of movement, growth and increasing depth. The same people addressed in our text are enjoined in Peter's second epistle, "grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18). The author of the epistle

to the Hebrews recognizes a natural development within the Christian and chides his readers for making so little spiritual progress — "For when by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk, and not of solid food" (Hebrews 5:12). Christians at Corinth faced the same problem, as they remained "babes in Christ" instead of growing into strong spiritual men (I Corinthians 3:1-3).

As productive people those who belong to God are charged, "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith" (Galatians 6:10). James describes "pure religion" as assisting "the fatherless and widows in their affliction" (James 1:27). The Christian's life above all else must be one of passionate concern and personal involvement in the plight of troubled mankind. Jesus said, "Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit" (John 15:2). Later in this beautiful analogy He remarks, "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples" (John 15:8). Such "fruit bearing" occurs when the "gift of the Holy Spirit," given to all baptized believers, begins to evidence its presence and influence in one's actions. Paul talks of "the fruit of the Spirit" in Galatians 5:22, 23 and says that "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness and self-control" result when a life is

"led by the Spirit" in continued obedience to the Word of God.

Throughout the ages "the people of God" have evoked admiration and hatred. Old Testament Israel was a chosen people — "God's own possession" — according to God's promise to Abraham. However with the coming of Christ — Abraham's seed — all men, regardless of their ancestry, were offered the glorious opportunity to become "people of God." John the Baptist reminded the proud and stubborn Jews of his day, "God is able of these stones to raise up children unto Abraham" (Matthew 3:9). When Jesus told some of His Jewish followers "ye shall know the truth and the truth shall make you free," they responded, "We are Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?" (John 8:32, 33). In differing ways, modern man responds similarly to Christ's offer of pardon and hope. We are members of a glorious generation. We live in the scientific age. We can make anything that our minds can dream. We are men come of age. "... how sayest thou, Ye shall be made free?"

In answer to ancient Israel, proud of its fleshly lineage, and in answer to modern man, proud of his unrivaled materialistic advance, Jesus challenges all men at all levels of life, in all racial and ethnic groups, "Every one that committeth sin is the bondservant of sin.... If therefore the Son shall make you free, ye shall be free indeed" (John 8:34, 36). God's love and mercy have been fully demonstrated to the human family. All men can now become "the people of God" through their acceptance of Christ.

(Continued on inside back cover)



Our age might be rightfully described as the "ecumenical age." More churchmanship is in evidence today than in any recent period of church history. Various observers have cited the "rediscovery of the church" as one of the exciting developments within the current religious milieu. Yet, with all the polls revealing increasing church membership and other external signs of religion's vitality in our world, there remain some strong questions about this apparent interest. Elton Trueblood best describes and criticizes what may be the prevailing attitude toward the church in his book, *The Company of the Committed*: "... a church, in its very nature, is not really something to which men and women can go. Rather, it is something which they may be in. The difference is fundamental and far-reaching. We can go to a railroad station or to a motion picture theatre or to a

ball game; but a church is something which demands a wholly different human relationship, the relationship of belonging" (p. 19).

These perceptive comments from Elton Trueblood introduce us to the subject of church membership, and more especially to our concern for this study — "The Church One Does Not Join."

First of all, we should acquaint ourselves with the current situation within what is generally known as Christendom.

The most apparent element in today's religious world is the rank division or denominationalism that exists. Of these ruptures among those who claim

to follow Christ, the New Testament speaks in open condemnation. There is repeated New Testament emphasis on the ONENESS of the church. The church's nature, described as the "body of Christ," requires a concrete unity. Speaking of individual Christians the Apostle Paul remarks, "... so we, who are many, are one body in Christ, and severally members one of another" (Romans 12:5). The same author in his detailed analogy of the church, Christ's spiritual body, and one's physical body, says, "For as the body (physical) is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ" (I Corinthians 12:12). Three times in the next verse Paul stresses the ONENESS of the church — "For in one spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one spirit" (I Corinthians 12:13). This kind of language — "one Spirit... one body... one Spirit" — reminds us of the sublime unities of Ephesians 4:4-6 — "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." One has not fully experienced the impact of New Testament teaching about the unity of the church until he has heard Jesus' prayer of John 17:20, 21. Among other things our Lord petitioned His Father in these terms: "Neither for these only (the apostles, jac) do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father art in me, and I in thee, that they also may be in us: that the world

Radio Sermon No. 739  
ABC and MBS Networks  
March 27, 1966  
by John Allen Chalk



may believe that thou didst send me." No serious student of the New Testament with a Biblical understanding of the nature of the church can deny this distinctive trait of the church — her oneness, or unity!

Protestantism's divisions are open to public inspection and have been since the Reformation. Great tragedy has occurred with the attempts of many religionists down through the years to defend denominationalism. Even within recent months we have heard attempts at justification of the patently illogical and unscriptural situation of divided Christendom. But the majority of concerned voices have openly deplored these humanly devised barriers as unfit for proper representation of the body of Christ.

L. Harold De Wolf, in his **Present Trends in Christian Thought**, observes, "There is an increasingly urgent conviction among Christians that they belong together and that men ought not to put asunder those whom God's purpose has drawn to a common supreme loyalty" (p. 115). Writing in **New Frontiers of Christianity**, Samuel McCrea Cavert stated, "All can agree that the old pattern of competitive and exclusive denominationalism is wrong" (p. 215). Geoffrey Bromiley probably stated the matter as emphatically as any current student in his article on "Unity," published in **Baker's Dictionary of Theology**. He said, "There must be no antinomian acquiescence in divided or competitive Christian bodies. To this extent, it is right and necessary that there should be an active pursuit of practical unity . . ." (p. 539).

The ecumenical movement itself has been partially moti-

vated by this concern for the unity of Christians and the oneness of the church. John Dillenberger and Claude Welch in their book, **Protestant Christianity**, say, ". . . the unity of Christianity must be preserved and made explicit, and that unity must be given some formal expression in belief and practice and in institutional order. . . The 'ecumenical' church is the universal church, and the ecumenical movement is a movement toward unity or solidarity in Christian life and work throughout the world" (p. 290). Notice that these men call for "formal" and "explicit" expression of "the unity of Christianity." Of today's ecumenical concerns Harold O. J. Brown may have accurately observed, "The ecumenical movement in the twentieth century is only in part due to an increase in mutual charity; in part it is also due to the feeling that there is no religious conviction important enough to quarrel over" (p. 464, "The Protestant Deformation," **National Review**, June 1, 1965). We believe that Biblical teaching does bring into existence convictions and principles that cannot be sacrificed, but they must be **Biblical** convictions and **Biblical** principles!

This brings us to a consideration of the Biblical distinctions between the universal church and the local church. First of all, notice how thoroughly the universal church of all the saved is described in the New Testament. Christ promised the apostles, "I will build my church; and the gates of Hades shall not prevail against it" (Matthew 16:18). Paul states that God gave Christ "to be head over all things to the church, which is his body, the fulness of him that

filleth all in all" (Ephesians 1:22,23). In the epistle to the Hebrews the universal church is called "the general assembly and church of the firstborn who are enrolled in heaven" (Hebrews 12:23). In charging Timothy about man's conduct in the church, Paul described "the house of God" as "the church of the living God, the pillar and ground of the truth" (I Timothy 3:15). In speaking of the church's early days Luke writes, "So the church throughout all Judaea and Galilee and Samaria had peace, being edified; and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied" (Acts 9:31). In these Biblical passages we have seen the universal church through Christ's promise to build it, in Paul's explanation of its nature, through the description of Hebrews, by instruction to Timothy and in its first territorial expansion.

The local church, the realistic expression of the universal church, is also mentioned repeatedly in the New Testament. In Acts, chapter 2, we read about the first group of Christians who met at Jerusalem following Pentecost. Later we learn that on the day of Stephen's death, "there arose . . . a great persecution against the church which was in Jerusalem . . ." (Acts 8:1). Writing to all the Christians at Corinth in addition to "all that call upon the name of our Lord Jesus Christ in every place" Paul addresses "the church of God which is at Corinth" (I Corinthians 1:1,2; II Corinthians 1:1,2). Paul's advice for the Corinthian church, a congregation of all the Christians in Corinth, was also applicable to Christ's followers all over the world. Here is a distinct recog-

nition of the church universal — "all that call upon the name of our Lord Jesus Christ in every place" — and the church local — "the church of God which is at Corinth." Paul also writes "to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons" (Philippians 1:1). Here the local church is viewed through its leaders and members in the terms "saints, bishops and deacons." John records his views of heavenly scenes in Revelation for "the seven churches of Asia" (Revelation 1:4). In the next two chapters those local groups or churches are named as to the cities in which they reside: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea. We have offered these passages and comments to show that the New Testament speaks as definitely and concretely about the local church as it does about the universal church!

These observations become increasingly important as the New Testament unfolds the origin of the church. In earlier lessons this month we detailed Old Testament prophecies of the church's beginning and showed their specific fulfillment on the Jewish feast of the Pentecost in the city of Jerusalem following Christ's ascension. Reading these occurrences in Acts, chapter two, one recognizes this New Testament truth: the church comes into being when the gospel of Christ is presented and accepted (Acts 2:14-38, 41, 47). Throughout the Acts of the Apostles, especially as one traces the labors of the Apostle Paul, this same phenomenon takes place — the church originates anywhere and at any time that the message of Christ is presented and accepted.

The New Testament also details the organization, polity, or government of the church. Elders or bishops have their qualifications clearly presented in I Timothy 3:1-7 and Titus 1:5-9. The duties of this group of spiritual leaders are explained in I Peter 5:1-4; Acts 20:28-31; Hebrews 13:17; and other passages. Deacons, in like manner, have specific New Testament qualifications to meet (I Timothy 3:8-13). Their duties arise out of the meaning of the term "deacon" and from a study of the seven men who served the Jerusalem church in Acts 6:1-6. Evangelists or gospel preachers are given definite charges or instructions within the New Testament context (I Timothy 4:16; II Timothy 4:1-5).

We are not left without a full discussion of the nature of the church. We read in the New Testament of the church as "the body of Christ" (Romans 12:4-8; I Corinthians 12:12-20; Colossians 1:18, 24), as "the house of God" (I Timothy 3:14, 15), as "the people of God" (I Peter 2:5, 9, 10) and as "the reconciled men" (Ephesians 2:11-18). Obviously, none of the New Testament descriptions of the church requires human organization or ecclesiastical hierarchy. The church is the work of God within the lives of saved men!

All that has been said heretofore in this study brings us to the proposition that the church, as explained and described in the Bible, cannot be joined! From the very first day of the New Testament church's existence, membership therein was a divine act. God "added to the church" those that submitted to Christ in penitence and baptism (Acts 2:38, 47). The New English Bible's trans-

lation of Acts 2:47 says, "And day by day the Lord added to their number those whom he was saving." The Jerusalem congregation imposed no external or superficial human requirements. Men and women automatically became members of that congregation by God's act in their surrender to Christ. As we discovered earlier, the church came into existence wherever men heard and accepted the gospel of Christ. This is valid because membership in the church of the Bible takes place in the act of becoming a Christian.

Paul explains this in I Corinthians 12 as he offers that beautiful and detailed account of the body of Christ. The question of membership in the spiritual body of Christ, the church, is answered in the following words: "But now hath God set the members each one of them in the body, even as it pleased him" (I Corinthians 12:18). Modern man has no reason to be concerned with and submit to the arbitrary creeds and strictures of vast ecclesiasticisms. To be a member of the body of Christ one must please God as those at Pentecost and other early Christians did in repentance and baptism.

If the church is the body of Christ, which none can successfully deny, then the matter of church membership actually becomes a matter of being united with Christ, with the body of Christ. Listen to the following explicit statements about our union with Christ: "Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised

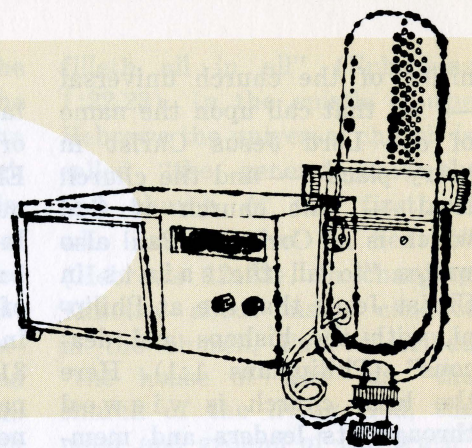
(Continued on inside back cover)



# STATIONS CARRYING RADIO PROGRAMS

# Herald of Truth

All times are Sunday unless otherwise indicated. Check  
your newspaper or radio station for times not listed.  
This is not 100% correct due to frequent changes.



KC	City	Station	Time	KC	City	Station	Time	KC	City	Station	Time				
ALABAMA															
1390	Anniston	WHMA	8:30 p.m.	1240	Trinidad	KCRT	9:00 a.m. (Sat.)	1340	Clinton	KROS	8:35 p.m.				
1080	Athens	WKAC	9:30 a.m.					1400	Fort Dodge	KVFD	8:05 a.m.				
1150	Bay Minette	WBAC	12:30 p.m.	CONNECTICUT											
900	Birmingham	WATV	8:30 a.m.	1490	Torrington	WTOR	6:35 p.m.	KANSAS							
1370	Calera	WBYE	12:35 p.m.	FLORIDA											
990	Centre	WEIS	1:30 p.m.	1580	Ft. Lauderdale	WWIL	9:30 p.m.	1390	Concordia	KNCK	12:30 p.m.				
800	Decatur	WHOS	9:30 a.m. (Sat.)	1330	Ft. Pierce	WARN	9:35 a.m.	1470	Liberal	KLIB	9:00 a.m.				
1400	Demopolis	WXAL	5:35 p.m.	1390	Gainesville	WUWU	9:35 a.m.	1530	Norton	KNBI	8:00 a.m.				
560	Dothan	WOOF	12:35 p.m.	1320	Hollywood	WGMA	10:00 a.m.	1290	Pratt	KWNS	8:30 a.m.				
1240	Florence	WOWL	8:30 a.m.	1320	Jacksonville	WZOK	9:30 p.m.	1250	Topeka	WREN	8:30 p.m.				
1310	Foley	WHEP	1:00 p.m.	1340	Marianna	WTYS	8:30 p.m.	KENTUCKY							
930	Gadsden	WJBY	9:30 a.m.	1490	Milton	WSRA	8:30 a.m.	1490	Frankfort	WFKY	6:35 p.m.				
1380	Greenville	WGYV	8:00 a.m.	1230	New Smyrna Beach	WSBB	6:35 p.m.	860	Henderson	WSON	8:30 a.m.				
1230	Haleyville	WJBB	4:35 p.m.	1290	Ocala	WTMC	6:35 p.m.	1480	Hopkinsville	WKOA	7:15 a.m.				
1500	Montgomery	WFMI	8:00 a.m.	1230	Quincy	WKXY	8:30 a.m.	1310	Madisonville	WTTL	8:30 p.m.				
1530	Moulton	WLCB	7:30 a.m.	930	Sarasota	WSTU	6:30 p.m.	1320	Mayfield	WNGO	7:30 a.m.				
1400	Opelika	WJHO	8:00 a.m.	620	Tampa—St. Petersburg	WSUN	7:30 a.m.	1450	Paducah	WPAD	8:30 a.m.				
1280	Piedmont	WPID	12:00 (Noon)	1490	Winter Haven	WSIR	6:35 p.m.	1340	Richmond	WEKY	1:00 p.m.				
1340	Sylacauga	WMLS	4:30 p.m.	GEORGIA											
1230	Talladega	WNUZ	1:05 p.m.	1250	Albany	WLYB	4:05 p.m.	1300	Baton Rouge	WIBR	6:35 a.m.				
970	Troy	WTBF	5:35 p.m.	1400	Alma	WCQS	1:00 p.m. (Sun.)		Bogalusa	WIKC					
1280	Tuscaloosa	WNPT	8:30 p.m.					1450	Crowley	WSIG	5:35 p.m.				
ALASKA															
900	Fairbanks	KFRB	8:30 a.m.	960	Athens	WRFC	7:30 a.m.	1390	Franklin	KFRA	8:30 a.m.				
1400	Sitka	KSEW	9:10 a.m.	1260	Baxley	WHAB	12:30 p.m. (Sat.)		Hammond	WTGI-FM	9:00 a.m.				
ARIZONA															
1260	Casa Grande	KPIN	9:00 a.m.	1260	Blakely	WBBK	12:30 p.m.	1320	Homer	KHAL	8:00 a.m.				
600	Flagstaff	KCLS	8:05 a.m.	1440	Bremen	WWCC	8:30 a.m.	600	New Orleans	WWOM	9:00 a.m.				
1340	Miami	KIKO	4:00 p.m.	1220	Camilla	WCLB	8:00 a.m.	710	Shreveport	KEEL	7:30 a.m.				
1490	Prescott	KYCA	8:05 a.m.	1450	Cartersville	WBHF	6:35 p.m.	MAINE							
970	Show Low	KVWM	9:00 a.m.	1340	Cedartown	WGAA	12:45 p.m.	910	Bangor	WABI	9:30 p.m.				
1250	Sierra Vista	KHFF	8:30 a.m.	1420	Columbus	WPNX	9:30 p.m.	1230	Calais	WQDY	9:30 p.m.				
1230	Winslow	KHIL	2:00 p.m.	1490	Cordele	WMJM	6:35 p.m.		Madawaska	WSJR	9:30 p.m.				
1400	Yuma	KVOY	8:30 p.m.	1310	Douglas	WOKA	1:30 p.m.		S. Paris	WKTQ	6:35 p.m.				
ARKANSAS															
1340	Batesville	KBTA	12:30 p.m.		Dublin	WOLI	9:30 a.m.		Waterville	WTUL					
1480	Berryville	KTHS	12:05 p.m.	1240	Elberton	WSGC	8:30 a.m.	MARYLAND							
910	Blytheville	KLCN	8:30 a.m.		Fitzgerald	WBHB	6:35 a.m.	910	Aberdeen	WAMD	9:30 p.m.				
910	Camden	KAMD	5:35 p.m.		Glennville	WKIG	7:30 a.m.	105.7	Baltimore	WCBC-FM	8:00 a.m. (Sat.)				
	Conway	KCON	5:35 p.m.	1450	Griffin	WKUE	8:35 p.m.	1240	Hagerstown	WJEJ	9:30 p.m.				
1260	Corning	KCCB	10:00 a.m.	990	Hinesville	WGML	1:30 p.m.	MASSACHUSETTS							
1360	Helena	KFFA	4:35 p.m.	1240	La Grange	WLGA	9:00 a.m.	1600	Boston	WBOS	9:30 p.m.				
1230	Jonesboro	KBTM	5:35 p.m.	1420	Louisville	WPEH	8:30 a.m.	1400	Fall River	WALE	6:35 p.m.				
920	Little Rock	KARK	5:30 p.m.	1410	Rome	WLQA	12:30 p.m.	1340	Gardner	WGAW	6:35 p.m.				
1460	Marianna	KZOT	4:00 p.m.	1450	Savannah	WBYG	6:35 p.m.	MICHIGAN							
1560	Monette	KBIB	1:35 p.m.	1540	Tifton	WWGS	7:30 a.m.	1600	Ann Arbor	WAAM	9:35 p.m.				
CALIFORNIA															
950	Auburn	KAHI	9:00 a.m.	1310	Sylvester	WOGA	9:00 a.m.	1400	Battle Creek	WKFR	9:30 p.m.				
1230	Bakersfield	KGEE	10:00 a.m.		Waynesboro	WBRO	9:00 a.m.	1400	Benton Harbor	WSJM	10:05 a.m.				
	Bishop	KIBS	7:30 p.m.		Waycross	WACL	3:00 p.m.	990	Clare	WCRM	8:00 a.m.				
1300	Brawley	KROP	8:35 a.m.	HAWAII								680	Escanaba	WBBC	8:30 p.m.
1490	Calxico	KICO	9:30 a.m.	IDAHO								1470	Flint	WKMF	9:30 p.m.
1060	Chico	KPAY	7:35 a.m.	1110	Hilo	KIPA	6:35 a.m. Friday	1450	Holland	WHTC	8:35 p.m.				
	Long Beach	KLFM	6:00 a.m.		Honolulu	KNDI	8:30 a.m.	1510	Jackson	WJCO	9:00 a.m.				
830	Los Angeles	KWAV	8:00 a.m.					1450	Ludington	WKLA	9:30 p.m.				
1440	Napa	KVON	7:35 a.m.					1540	Marshall	WMRR	9:00 a.m.				
1230	Paso Robles	KPRL	7:05 p.m.					1320	Marquette	WDMJ	9:30 a.m.				
1140	Sacramento	KRAK	8:30 p.m.					850	Muskegon	WKBC	9:30 p.m.				
1470	Sacramento	KXOA	6:30 a.m.					1380	Port Huron	WTHH	9:30 p.m.				
1350	San Bernardino	KCKC	9:30 p.m.					1400	St. Joseph	WSJM	10:05 a.m.				
1100	San Francisco	KFAK	10:30 a.m.					MINNESOTA							
1150	Santa Rosa	KPLS	8:00 a.m.					930	Aitkin	KKIN	7:35 a.m.				
1370	Tulare	KGEN	12:30 p.m.					1340	Eveleth	WEVE	9:05 p.m.				
1390	Turlock	KCEY	9:30 p.m.					850	Minneapolis—St. Paul	KRSI	8:30 a.m.				
COLORADO															
1450	Alamosa	KCIW	9:30 a.m.					MISSISSIPPI							
740	Cortez	KVFC	2:00 p.m.					1240	Aberdeen	WMPA	8:30 a.m. (Saturday)				
710	Denver	KBTR	7:30 a.m.					1400	Booneville	WBIP	12:30 p.m.				
1060	Longmont	KLMO	4:00 p.m.					1580	Centerville	WLBS	8:00 a.m.				
1230	Pueblo	KDZA	8:35 a.m.					1450	Clarksdale	WROX	5:35 p.m.				
1340	Salida	KVRH	8:30 a.m.					1330	Greenville	WJPR	5:35 p.m.				
								940	Houston	WCPC	12:05 p.m.				
								620	Jackson	WJDX	8:30 p.m.				
								1450	Natchez	WNAT	2:00 p.m.				
								1260	Ripley	WCSA	8:00 a.m.				
								1420	Vicksburg	WQBC	5:35 p.m.				
								IOWA							
								1400	Booneville	WBIP	12:30 p.m.				
								1580	Centerville	WLBS	8:00 a.m.				
								1450	Clarksdale	WROX	5:35 p.m.				
								1330	Greenville	WJPR	5:35 p.m.				
								940	Houston	WCPC	12:05 p.m.				
								620	Jackson	WJDX	8:30 p.m.				
								1450	Natchez	WNAT	2:00 p.m.				
								1260	Ripley	WCSA	8:00 a.m.				
								1420	Vicksburg	WQBC	5:35 p.m.				
								INDIANA							
								1460	No. Vernon	WOCH	8:30 a.m.				
									Mr. Vernon	WPCO	8:30 a.m.				
									Washington	WAMW	8:05 a.m.				
								1500	Valparaiso	WAYK	8:05 a.m.				
								IOWA							
								1490	Burlington	KBUR	9:30 p.m.				



## CHURCH IMPORTANT?

(Continued from page 8)

church in the greatest evidence of His love. He used His own life's blood to purchase it to His control and leadership.

Christ understands the importance of the church to the extent that He not only has purchased it with His own life and is her Head, but also continually cares for her. "He that loveth his own wife loveth himself: for no man ever hated his own flesh; but nourisheth and cherisheth it, even as Christ also the church because we are members of his body" (Ephesians 5: 28-30). In every instance just noticed the Bible clearly reveals the importance of the church to Christ.

This means that the church must also be of great significance and importance to God. We have all heard or learned John 3:16, "For God so loved the world, that he gave his only begotten Son . . . ." With ultimate love God allowed Christ to come among men and build His church.

It is by God's action that church membership is conferred on men. Contrary to the prevailing low opinion of church membership, the New Testament clearly teaches that membership in God's church, the body of Christ, is a divine act that occurs when one becomes a Christian. We have already noticed the King James Version of Acts 2:47. Here clearly spelled out is God's relationship to saved man and his church membership. "And the Lord added to the church daily such as should be saved" (Acts 2: 47). In later revisions the word "church" is properly left out of the verse but God's relationship to saved man is undisturbed. "And the Lord added to them

day by day those that were saved" (Acts 2:47-ASV).

When Paul discusses the church as the body of Christ in I Corinthians 12, we again see the importance God attaches to the church. After having developed the analogy of the physical body and the spiritual body, Paul concludes, as to the way we become members of Christ's body, the church, "But now hath God set the members each one of them in the body, even as it pleased him" (I Corinthians 12:18).

In I Timothy 3:15 we read of the "house of God, which is the church of the living God." As God's family, an idea already developed in our study, the church enjoys the constant attention, watchful concern and continuing power of God.

The church is important to men. All saved men are added by God to the New Testament church (Acts 2:47; I Corinthians 12:18). Redeemed men are the "living stones" out of which the "spiritual house" or church is constructed (I Peter 2:5). In the church man finds fellowship with other Christians, the joys of worship, the throb of mission, the sharing of temporary spiritual defeat or setback and the thrill of God's victory over sin and evil.

The New Testament offers no indication of a separation between salvation and church membership. The church of the Bible, which we will describe in a later lesson, includes all saved men. That church is completely described in the Bible as to worship, church government, membership requirements, doctrine and mission. When one comes to faith in Christ through acceptance of the testimony of Christ (Romans 10:17) and genuinely repents of all past wrongs (Luke

13:3), he is prepared to publicly confess this new faith (Romans 10:9, 10) and to be united with Christ in baptism for the remission of sins (Romans 6:4; Acts 2:38). At this point, a close study of Acts 2 will reveal, God adds the saved person to the church, recreates him into a member of the body of Christ and claims him as a part of His spiritual family. Determine today to know Christ in full obedience and forgiveness. Search your New Testament for the church so fully revealed therein. Look through your community for such a group and assume among them your place which God has created by saving you.

## CHURCH OF THE BIBLE

(Continued from page 11)

Writing to the church at Philippi Paul addresses his letter in the following manner: "Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus that are at Philippi, with the bishops and deacons" (Philippians 1:1).

We read the qualifications of bishops or elders in Paul's letters to Timothy and Titus (I Timothy 3:1-7; Titus 1:5-9). In these qualifications the terms elder and bishop are used interchangeably. The New Testament also makes clear the duties of the elders or bishops of the church. They are to "feed the church of the Lord which he purchased with his own blood" (Acts 20:28). This group is to "take care of the church of God" (I Timothy 3:5). Paul explains to Titus that these are the men specifically charged with "holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gain-

sayers" (Titus 1:9). Peter directly charges elders, claiming to be a fellow elder, in the following words: "Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God . . . making yourselves examples to the flock" (I Peter 5:2, 3). From several New Testament passages and practices we learn that a plurality of elders or bishops exercised the spiritual oversight or leadership of only one congregation of which they also were members. No territorial or extra congregational status for such leaders is known to New Testament teaching (Acts 14:23; 20:28; Titus 1:5; I Peter 5:2).

New Testament qualifications are also given for the deacons (I Timothy 3:8-13). We learn of their duties by a study of the original word which literally means servant or minister. The first deacons in the Jerusalem church helped the poor and relieved the apostles for their spiritual burdens of teaching and prayer (Acts 6:1-6).

We also know of the Bible church's worship. God was adored and approached through prayer (Acts 12:5; I Thessalonians 5:17), through the communion or Lord's Supper (Luke 22:19, 20; Acts 20:7), through contributions of Christians' material possessions (I Corinthians 16:2; II Corinthians 9: 12), through a cappella singing (Ephesians 5:19; Colossians 3: 16) and through the preaching of God's word (Acts 20:7; I Corinthians 14:30-33). In each of these areas we are given full explanation of the manner, method and nature of these New Testament expressions of homage and adoration.

The Bible reveals the church's mission or purpose. The Great

Commission is her perpetual task—evangelization of all creation (Matthew 28:19; Mark 16: 15). The same commission also teaches the church's duty of promoting spiritual growth within her members. (Matthew 28: 20; II Peter 3:18). As followers of Christ, members of the church of the Bible are charged to "do good unto all men" (Galatians 6:10). In keeping with Christ's own ministry, the church reaches out to love and help all men in their differing needs (Matthew 25:31-46).

Contrary to popular opinion that the Bible has little to say about the church, we have seen in this study that the church of the Bible is a completely described, thoroughly operative and highly successful movement. In government, worship, purpose and actuality the New Testament fully presents the church. We are also informed in God's Word that church membership in the church of the Bible and salvation occur within the same experience. At Jerusalem on the church's birthday, God added to the church those that were being saved (Acts 2:47). Paul explains in I Corinthians 12 that God sets "the members each one of them in the body, even as it pleased him" (I Corinthians 12:18). Throughout the Acts we notice that everywhere the gospel of Christ was preached and accepted, the church came into existence (Acts 8:4; 9:31; 14: 23). Believe in Christ today so strongly that you will surrender to His claims on your life (John 3:36). Turn from bondage to Satan and personal sin (Luke 13:3). Openly proclaim this obedient faith before others (Romans 10:10). Enter Christ and His body, the church, through water baptism, thus obtaining remission of your sins and membership in the body of

Christ, the church of the Bible (Acts 2:38, 47; I Corinthians 12:13, 18).

## THE PEOPLE

(Continued from page 14)

Will you not believe that He is God's Son? (John 3:16). What greater reason could one have for a radical change from rebellion and sin to obedience and service? Repent and turn to the people of God (Luke 13:3). Signify your faith through public confession (Romans 10:9, 10) and ratify your faith through baptism (Acts 16:30-34), thus obtaining God's merciful forgiveness and membership in that "possessed group" — the Father's cherished children — "the people of God."

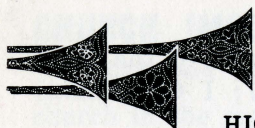
## DOES NOT JOIN

(Continued from page 17)

from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection; knowing this that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin . . ." (Romans 6:3-6).

Determine that you will become a Christian and thereby a member of the New Testament church, the church of the Bible, to which God adds all obedient men. This is the "church one does not join." Rather God's grace and power in Christ transforms and transmits us into Christ, into His body, into the church.

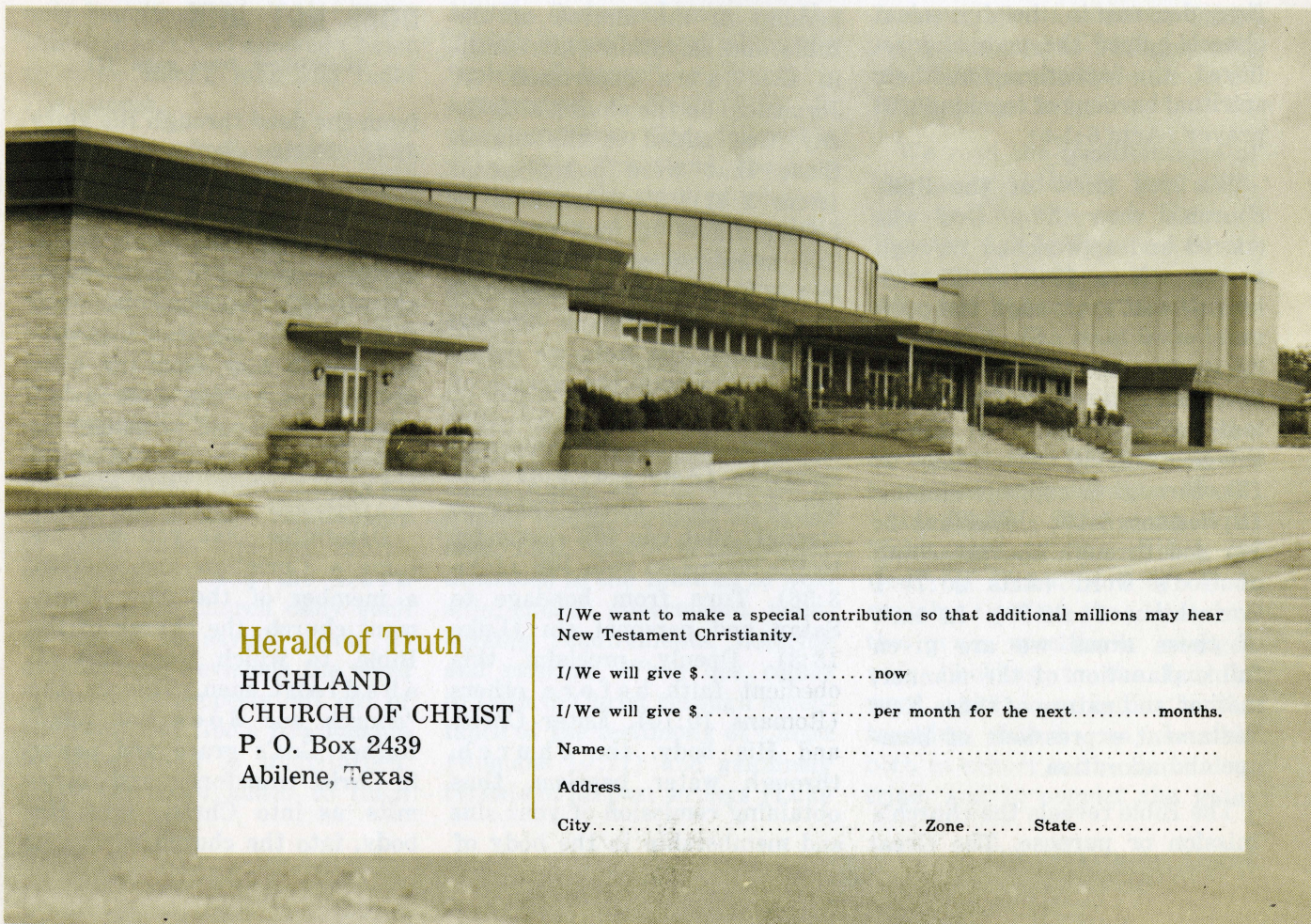




# Herald of Truth

Published Monthly By  
HIGHLAND CHURCH OF CHRIST  
Fifth and Highland  
P. O. Box 2439  
Abilene, Texas 79604

Mr. Lemoine Lewis  
Box 888, A. C. C. Station  
Abilene, Texas



## Herald of Truth

HIGHLAND  
CHURCH OF CHRIST  
P. O. Box 2439  
Abilene, Texas

I/We want to make a special contribution so that additional millions may hear  
New Testament Christianity.

I/We will give \$.....now

I/We will give \$.....per month for the next.....months.

Name.....

Address.....

City.....Zone.....State.....